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511 as I see more of this country. This area is terribly poor and overcrowded, full of stones, and has little water. The girls and women have
[312] to haul water for Leloba from the coast, which is three kilometers off. And there is little food in the town. They are really hungry.

164 Vatter told of great illnesses here, and I
511 can see many examples of this today. Sore eyes are terrible and probably caused by lack of vitamins. There are many children with large bellies, skin sores, etc. Nowhere before have I seen such misery in regard to mere existence. Last year, a priest told us later, there was a famine here. And now I can see how vital the old rainmaking and the practices of the tuan tanah must be here.

797 At the mission headquarters in Larantuka we
634 were told that it is hard for the mission to
661 make plans here, because every time they get an
423 improvement, for example, in the land system,
427 the radja comes in and seizes the best land.
624 Also the tuan tanah stands up against all changes, and he is a "chiseler" also. Thus if they have a project which brings acres of improved land, the bigwigs wait until the work is done on it and then take the best part for themselves. The local people thus lose their land and many have thus been forced to work on the radja's land or for other big men as sharecroppers. Evidently the common division here is one-fourth of the crop for the sharecropper. The priests seem to regard the tuan tanah, who is the ritual and adat leader, as the worst.

622 We had some gin with the priest and then went
159 to the house of the guru Roy. He was Vatter's[1] assistant, and his house is the biggest in the kampong. He could be the kepala kampong, but because he is a guru, he passed the post on to his younger brother. They belong to the Hurin suku, which is different from the usual thing,

[1] [See bibliography, cat. 113--Analyst]

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304 178 Formerly almost everyone filed his teeth down to the gums. Now this is optional, although most of them still file their teeth down a little for evenness. No more do they file them down to the gums. Women do not file them until they are married. Then they may or may not file them. Before, it was required. There is no specialist to do this. It is simply done by a clever person, with a [302] stone. The teeth were blackened with varnish before, but now they let them color up with betel (and how they do). Tattooing was a matter of choice formerly as it is today. The tattooing of personal names, of course, is recent, and it is very frequently seen. There are no special beliefs in this regard. There was never any cutting here.

123 181 The next day I had to bring several people to the hospital, and I became irritated and scolded at the way these people always pile in whenever I take any one of them anywhere. Even later today, just when I was thinking the assistant was going well, he made me the proposition that I should give him a tanda mata (remembrance, so he won't forget me) when I leave. He suggested a briefcase. He was very "sly" about it, but I can see that it is pure grasping. And they are too dumb to realize that I see through them. They think I can't see what they're doing.

●164 We worked at the pasanggrahan and later took the patients back to Roworeke. The assistant's wife has a three-week swelling, which looks like a bad bone condition, on the brow to the side. These are unhealthy folk. We brought 754 back the assistant's "foster mother," an old 756 woman who had been in the hospital for a week for some blood trouble. She is a bisa mari, a sorcerer, and the best one in Roworeke. She is also a dukun, and the folk call on her all

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000 tubu musu, but plenty were held formerly.

Thus ended my work in Roworeke, a trying
● 164 place. The last day, Sunday, I again had to go to Ndona to get the old dukun, who was coming to give the kepala kampong a final treatment. The old man looked at me with bleary eyes as he entered the jeep for the second time in his life (and probably the last), and he seemed a bit less scared. He took my hand to help him in. What was he thinking, if anything, about this which was probably his first direct meeting with a white man? I later asked the doctor in Ende what could have been the illness that caused the nose hemorrhage, and he said it was surely malaria tropica.

[126] I had to take a last photograph of the kapi-
661 tan, with his new bike, (and the giri tumba and a few others). The bike, Arriens[1] says, has been quite a case. Evidently the kapitan was avid for one and bought one for fl. 300.00. He then told the Radja and the latter scolded him, as he said he should have it for only fl. 150.00 on the distributie. Arriens said that he did not know about all of this when the kapitan and the Radja appeared and the Radja said why not give this man a bike. Arriens said that several other kapitan were in line for bikes ahead of him. However, the Radja said that the kapitan was doing good work and should have one. As I see the game, the kapitan, if he received the distributie bike, might sell the other one and get back something. Perhaps the Radja likes to keep one Christian kapitan, or perhaps the kapitan does good work. Or perhaps he is so dumb that he makes for little trouble.

651 Today, Sunday, the kapitan said there was plenty of trouble, because about fifty men say they will not pay taxes. He says it is because they think merdeka means no payment of taxes.

[1] [i.e. Controleur at Ende --Anlyst]